5 God's answer: new ens and a new earth

l answer the prayer for his in a way which exceeds their dreams. But the answer will be ged: for those who align them- gainst him, total destruction, the ng away of every vestige of evil; aithful ones, life, joy, peace beyond ng, in a heaven and earth made the final prophecies of Isaiah at the contrasting destinies of a sharp play of light and darkness. not overlook evil. Those who go vn sinful way (65:1-7, 11-14), who o listen to God (66:3-4), will be d. But God has a place reserved ew world for men of humble faith: for faithful Israel, but for people tions (66:18-23).

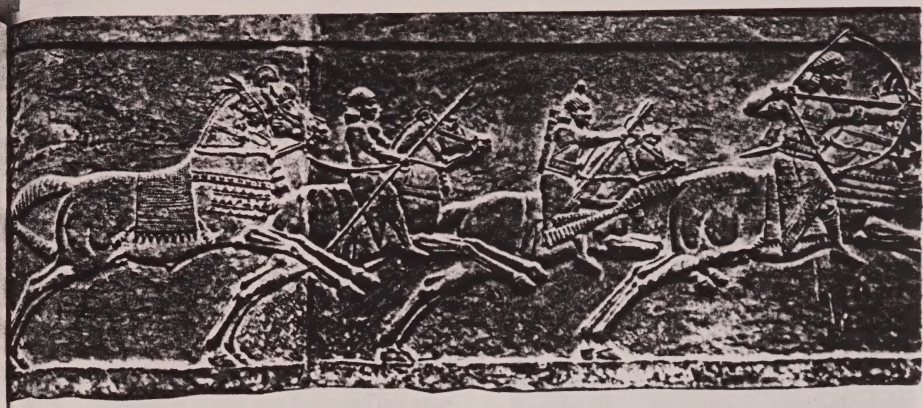
ounch is poor, but it contains d grapes which are not to be

Destiny (65:11): pagan gods of and Meni, to whom sacrificial were made.

e 11:6-9.

iah pictures men streaming in nt lands – from Spain (Tarshish) vest, from Africa (Put, Lud) to from the far north, Anatolia nd across from Greece (Javan).

hills of Judea.



Sculpture in bas-relief representing Ashurbanipal, King of Assyria, from Nineveh.

The Threat of Assyria

ALAN MILLARD

For 200 years, from about 850 to 650 BC, the kingdoms of Syria and Palestine were overshadowed by Assyria. Her kings had reached the Mediterranean in the days of Israel's Judges, but pressure from Aramaean tribes then establishing themselves throughout Syria stopped them keeping control so far afield.

In 853 BC Shalmaneser III led Assyria against a coalition including Ben-hadad of Syria and Ahab of Israel, although he gained no clear victory until 841 BC. Ahab brought Israel into direct conflict with Assyria, who now looked upon her as a tributary state. Jehu's embassy is shown on Shalmaneser's Black Obelisk, bringing valuable gifts (see page 275).

Assyrian activity gave Israel some relief from oppression by Damascus. Although the usurper Hazael briefly reimposed this yoke (see 2 Kings 8:12; 12:17ff.), it was broken by an Assyrian campaign about 800 BC when Jehoash paid tribute; and Israel rapidly expanded. Jeroboam II and then Uzziah of Judah seem to have become the principal monarchs of southern Syria and Palestine while Assyria's fortunes varied.

However, in 745 BC Tiglath-pileser III (see page 277) began to restore Assyria's imperial state. Menahem of Israel paid tribute, but anti-Assyrian elements replaced his son by their nominee Pekah, only to see him displaced in due course by the Assyrian-approved Hoshea. It was Hoshea's defection that resulted in the Assyrian capture of Samaria in 722 BC and the deportation of its people.

The policy of exile had always been employed by powerful kings, and was an ever-present threat to smaller nations. Assyrian kings did not apply it indiscriminately; it was a final weapon against obstinately rebellious states. Where a vassal and people were loyal they lived undisturbed, even helped by Assyria when enemies attacked. It is in this light that Assyria's relations with Israel and Judah should be seen.

Pekah's anti-Assyrian stance pushed Ahaz of Judah into Assyria's arms for protection, and so Hezekiah's independent policies brought harsh retribution from Sennacherib (701 BC, see page 280). Thereafter, Manasseh remained loyal to Assyria, following an enforced visit to Babylon (2 Chronicles 33:11), and enjoyed a long reign (about 687-642 BC). Josiah profited from Assyrian complacency to strengthen Judah, but he lost his life trying to hinder Egyptian troops going to help the last Assyrian king (609 BC; 2 Kings 23:29).

It was to these situations that the prophets Amos, Hosea, Micah and Isaiah spoke. They showed that God's people could not escape the consequences of faithlessness in human affairs, any more than the other nations they quoted as examples. They showed, too, that God's people could not escape the consequences of disloyalty to their alliance with God. He could use other nations to chasten them in furthering his purpose.

nd Persians, took Babylon in 539.
abylon was God's instrument to punish
is people (as the Assyrians had been
arlier), but God could not overlook its
nful pride. He cannot ignore evil; judge-
ıent must always come.
ɜl, Merodach (Marduk) (50:2): the
ıbylonian gods.
):21: there is a play on the names
erathaim and Pekod, two Babylonian
bes.
ıngeance for his temple (50:28; 51:11):
ɜremiah wrote this prophecy before the
mple was destroyed. this note was
obably added after the destruction in
37.
':27: Ararat in eastern Turkey; Minni in
ırth-west Iran; Ashkenaz, the Scythians,
the same area. All were subject to the
edes.
ɜr sea (51:36): Babylon's prosperity and
curity depended on its elaborate system
canals and lakes.
ɜraiah (51:59): Baruch's brother (32:12).
ıe words of Jeremiah end here (64):
ıapter 52 is an addition.

›2
ISTORICAL APPENDIX

ɜe on 2 Kings 24–25, which are almost
entical with this chapter; and Jeremiah 39.
ɜrses 28-30: the captives were deported
597, 587 and 581.
ɜrse 31: with the accession of Nebuchad-
ɜzzar's son (562-560), things improved
r Jehoiachin, a token of new hope for
e nation.

Exile to Babylon

ALAN MILLARD

At about the time Jeremiah began to prophesy, the Assyrian Empire crumbled. Nabopolassar, Chaldean governor of southern Babylonia, took control of Babylon (626 BC) and gradually ousted the Assyrian garrisons from other towns. Then, allied to an army of Medes and Scythians from the Persian hills, he attacked Assyria, finally sacking Nineveh in 612 BC (see Nahum). The last vestige of Assyrian power was destroyed two years later, and the forces of the Egyptian Pharaoh Necho routed at Carchemish in 605 BC (see Jeremiah 25, page 404).

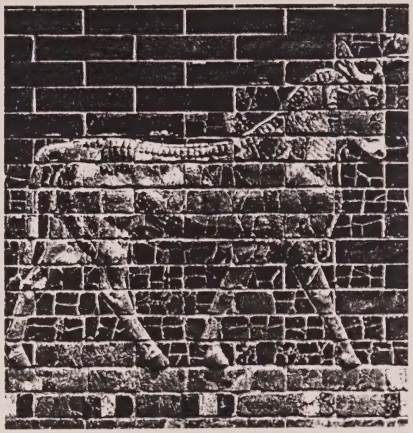
Thus the Chaldeans became masters of the 'Fertile Crescent', although the northern provinces of the Assyrian Empire fell under Median rule. The famous Nebuchadnezzar became king in 605 BC. His first 20 years saw much fighting as he subdued rebellious provinces, Judah among them.

After Carchemish, he retained Jehoiakim (the Egyptian nominee) as king in Jerusalem, exacting an oath of loyalty, and taking hostages (Daniel 1:1). The Judean disregarded his oath and linked his country to Egypt again. In righteous fury, Nebuchadnezzar brought his forces to besiege Jerusalem, whose king refused to surrender, despite Jeremiah's pleas.

The king died. His son, Jehoiachin, reigned a month or two until the city fell and he was taken into exile in Babylon (597 BC). There, according to ration-lists found in the ruins, he and his family were supplied from the royal stores. The throne of Judah was given to Zedekiah, yet he failed to learn the lesson, falling prey to Egypt's lures as his predecessors had done.

Judah's fate was inevitable. Babylonian forces attacked again, took Jerusalem and sacked it (587/6 BC). Large numbers of surviving citizens were settled in Babylonia, and the territory of Judah was placed under a governor.

The exiles seem to have been moved to Babylonia itself, living in various towns and villages as well as in the capital city. They were free to establish themselves as part of the community, so far as can be discovered, to maintain their own traditions and to practise their own religion as they wanted. No doubt the new surroundings and the refurbished splendour of ancient Babylon (justifying Nebuchadnezzar's boast, 'Is not this great Babylon, which I have built'; Daniel 4:30) awed the men of Judah. Some may have felt that Marduk of Babylon and his host of attendant gods was superior to the God of Israel. Others certainly found a profitable way of life in their new surroundings. Others longed to return to the promised land (see Psalm 137).



A bull in glazed tile from the walls of Babylon.

The impress of Babylonian culture can be seen in the figures of Ezekiel's visions and in the stories of Daniel. It was an amalgam of native concepts and foreign. In the streets and workshops of the city, exiles and visitors from Egypt, Syria and Palestine rubbed shoulders with others from Cilicia and Caria and Ionia, all speaking a common language, Aramaic.

Yet the empire of the Chaldean kings was not to last. As Isaiah, Jeremiah and Daniel foresaw, the hill-men of the east and north would overcome it. The picture, vague in Isaiah and Jeremiah, is clear in Daniel. Media grew ever more powerful after ridding herself of Scythian rule. By 585 BC the Median yoke extended half-way across Anatolia. And Media was clearly a rival to Babylon when, in 550 BC, her vassal, Cyrus the Persian, seized the throne.

In Babylon, Belshazzar governed while his father Nabonidus lived in northern Arabia. The king returned only to see his realm fall to Cyrus in 539 BC. The new king's policies were generally peaceable, and he liberally allowed Jews to return and restore Jerusalem's temple as he restored many other shrines.

UNDERSTANDING THE BIBLE, PART I

Correspondence Course

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STUDENT SYLLABUS FOR
UNDERSTANDING THE BIBLE, PART I
CORRESPONDENCE COURSE
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Introduction to the Student:

Understanding the Bible, Part I is a three credit course. In a normal classroom setting, students would meet with an instructor for a total of 36 hours, spend at least another 72 hours reading textbooks, then additional time on written assignments and preparation for exams.

It is important students realize that an equal amount of time and attention should be given toward the completion of a correspondence course. If anything, more is required of correspondence students because they must work on their own and be highly motivated to read and accomplish the tasks set before them without the added benefit of regular interaction with classmates or the instructor.

Students have four months (the length of a trimester) to complete a correspondence course. For this particular course, you will be reading from two textbooks and completing 20 assignments. It is imperative that you pace yourself, allowing about four or five days for each assignment. (Some assignments may take less time, some may take longer.)

As you finish each assignment, make a photocopy for your files and send the original to your faculty member. Do not wait to get the graded assignment back from the faculty before you start the next one. Your faculty member will be in regular contact with you by telephone. If at any point you do not understand an assignment, or you want to discuss a particular topic in more detail, do not hesitate to contact your faculty directly.

All assignments must be completed and mailed to your faculty member by the completion date marked on your Verification of Enrollment form. **There are no extensions for correspondence courses.** Faculty will report final grades to Samaritan and students will receive official notification of their grade from the Registrar. Students must earn a grade of 70% or better to receive credit for any Samaritan course.

Description of course:

This course introduces the Old Testament of the Christian Bible. Areas of study include: Old Testament geography, history and culture; the growth and transmission of the Old Testament text; the different types of literature found in the Old Testament and ways to read that literature; critical issues of biblical interpretation. Attention is also given to ideas and themes which emerge from a study of the Old Testament and ways in which these themes can be applied to contemporary experience.

Course Objectives

1. The student will demonstrate a knowledge of the growth and transmission of the Old Testament text.
2. The student will demonstrate a knowledge of the structure of the literature of the Old Testament by identifying the types of literature represented and different approaches to the reading this literature.
3. The student will demonstrate an understanding of important theological concepts and themes which emerge from a study of the Old Testament. The student will be encouraged to relate these concepts and themes to human experience.
4. The student will demonstrate a knowledge of the geography and culture of the Old Testament world, as well as knowledge of the main periods and events in biblical history and their relationships to each other.
5. The student will demonstrate a knowledge of the critical issues surrounding the interpretation of biblical texts by marginalized groups.

Required textbooks:

The New Oxford Annotated Bible with the Apocrypha, Oxford University Press

The Mercer Dictionary of the Bible, Mercer University Press

All of the required texts are available from the bookstore at Cathedral of Hope MCC Dallas. To order, call 214-351-1901 and ask for Sue Schrader.

UNDERSTANDING THE BIBLE, PART I
COURSE OUTLINE AND ASSIGNMENTS

After introductory and background matters, the outline of the course will roughly follow the plot of the biblical narrative as it is found in the Old Testament books Genesis through 2 Kings. At appropriate intervals, attention will be given to the prophetic tradition in Israel, as well as the wisdom and poetical works of the Old Testament. There will be 6 broad units to the course:

1. Introduction and background material
2. Creation of the world and creation of Israel as a people (Genesis-Numbers)
3. Israel's early years in the land of Canaan (Deuteronomy-Ruth)
4. Becoming a great nation in the land of Canaan (1 Samuel-1 Kings, Psalms, Proverbs, Ecclesiastes)
5. Losing the land (1 Kings-2 Kings, Amos, Isaiah, Jeremiah)
6. Inhabiting the land again (Ezra-Nehemiah, Haggai, Malachi)

For each unit there will be general introductory remarks, a list of readings from the textbooks for each section of the unit, and a specific assignment for that section of the unit.

There are 20 assignments for this course. Thirteen of them include things like, listing specific information, identifying terms, and answering study questions. Together, these assignments are worth 50% of the course grade. There are also seven short papers. These papers are opportunities for you to respond to particular questions and issues in an essay format. Three of these papers are 3-5 pages in length and each are worth 10% of the course grade. The remaining four papers are 2-3 pages in length and each are worth 5% of the course grade.

For each assignment, be sure you follow the guidelines carefully and answer the questions clearly and completely. If the assignment has several questions to it, be sure you address all the questions. Well organized paragraphs, correct spelling and grammar are important elements in communicating to your faculty member. Remember that faculty cannot "read between the lines" nor can they "guess" what you are trying to say. Be as clear and specific as possible. If you have any question about an assignment, do not hesitate to call the faculty member assigned to you for this course.

CONTENT OUTLINE
UNDERSTANDING THE BIBLE, PART I

I. General Introduction and Background

A. What is the Old Testament?

UNDERSTANDING THE BIBLE, PART I
COURSE OUTLINE AND ASSIGNMENTS

After introductory and background material, the outline of the course will roughly follow the plot of the biblical narrative as it is found in the Old Testament books. Throughout 2 Kings, Ark Encounter materials, slides will be given in the context of tradition in the art, as well as the history and biblical scholarship of the Old Testament. There will be 6 broad units in the course:

1. Introductory and background material
2. Creation of the world and humanity in Israel's primeval history (Genesis-Numbers)
3. The ancestral history in the land of Canaan (Deuteronomy-Ruth)
4. Establishing a royal dynasty in the land of Canaan (1 Samuel-1 Kings, Psalms, Proverbs, Ecclesiastes)
5. Losing the land (1 Kings 2-Amos, Isaiah, Jeremiah)
6. Retaking the land again (Ezra-Nehemiah, Haggai, Malachi)

For each unit there will be general introductory material, as well as reading notes from the handbook for each section of the unit, and a specific assignment for that section of the unit.

There are 30 assignments for this course. Thirteen of them involve using an e-book, letting people talk with you, identifying terms, and answering study questions. Twenty-three assignments are worth 30% of the grade, and there are also seven short quizzes. These quizzes are cumulative, and you will be given a chance to review and learn from your essay formal. There are 4 "tests" in the form of 3 [illegible] in which each is worth 1/3 of the course grade. The remaining four assignments are 2-3 pages in length and each is worth 5% of the course grade.

For each assignment, be sure you follow the guidelines carefully and answer the questions completely and thoroughly. If the assignment has several questions to ask, be sure you address all the questions. Your grade and comments on the [illegible] dealing and grading are important elements in communication with your faculty member. Remember that it is only [illegible] between the lines that they [illegible] what you are trying to say. So as [illegible] and answer questions. If you have any question about an assignment, do not hesitate to call the faculty member assigned to you for this course.

COURSE OUTLINE
UNDERSTANDING THE BIBLE, PART I

I. General Introduction and Background

A. What is the Old Testament

B. How did we get it?

C. Why study it?

D. The geography and archeology of the Old Testament world

II. Creation of the World and Creation of Israel

A. Stories of creation and uncreation

1. Genesis 1 and 2

2. Genesis 3 through 11

B. The ancestors

1. Promise as a literary theological device

2. The socio-cultural background of the ancestors

C. Slavery, Liberation, and Covenant

1. Israel in Egypt

2. Africa and Israel's beginnings

3. Revelation of the divine name

4. Moses, the plagues, and the crossing of the Red Sea

5. Covenant, law, and cult in the Old Testament

6. The holiness code

7. Wilderness and the paradox of freedom

III. Israel in the Land of Canaan

A. Land in the biblical tradition

B. Conquest and settlement

C. Learning to live in the land

IV. Becoming a Great Nation in the Land

A. Samuel and Saul: the beginnings of the monarchy

B. King David and his house

C. Solomon and the split of the united monarchy

D. Israel's wisdom traditions

E. Israel's poetic traditions

V. Losing the Land

A. The role of the prophet in Israel

B. Classical prophecy

1. Amos and the North

2. Isaiah and the South

C. Jeremiah, the exile, and the new covenant

VI. Inhabiting the Land Again

A. Return and restoration

B. Prophets of the restoration

How to use the <u>New Oxford Annotated Bible with the Apocrypha</u> (NOAB)

Your NOAB has five sections which appear in the following order: (1) the Old Testament section (pages numbers will have OT next to them); (2) the section on the Apocrypha (books that Roman Catholics consider scripture, but Protestants do not, page numbers will have AP next to them); (3) the New Testament section (page numbers will have NT); (4) a section of general articles about the Bible (right after the New Testament, plain page numbers); (5) Bible maps (each map is numbered).

For each book of the Old and New Testaments and the Apocrypha there will be a brief introduction to that book, which contains important information about why the book was written, when it was written, and to whom. These introductions will also include the books' major themes. There will also be notations at the bottom of each page which explain the biblical book chapter-by-chapter.

The general articles in the back of the NOAB provide helpful information about how to study the Bible and the geography and history of the ancient Near Eastern world.

Students will be asked to read much of this material and utilize it in completing certain assignments.

How to use your Mercer Dictionary of the Bible. (MDB)

Your MDB works like any other dictionary: the entries are arranged alphabetically. Titles for articles listed in the "readings and assignments" section below are printed as the entries appear in the MDB. Each article contains a bibliography at the end as well as a list of related terms which are also included in the MDB.

Each article is written by a different person and their name appears as the last entry for that article. If you want to know who that person is and where they teach, look up their name in the front of the MDB under the "List of Contributors."

In the middle section of the MDB there are charts, maps, and photographs which contain important background information for biblical study.

READINGS AND ASSIGNMENTS

UNIT I: GENERAL INTRODUCTION AND BACKGROUND

In this introductory section of the course students will be exploring three questions: "What is the Old Testament?" "How did we get it?" "Why study it?" As you read the articles in the Oxford Bible and the Mercer Dictionary, keep these questions in mind.

The Old Testament is really a collection or library of many different kinds of books, written and collected together over a period of roughly 1000 years. Many "books" of the Old Testament were not written by one person, but were the product of many years of telling and retelling stories until finally someone wrote the story down. Because of this, you may find two or three versions of the same story in the Old Testament. Editors were responsible for weaving together the written material of the Old Testament into larger narrative blocks which extend from book to book and contain the bigger story of God's dealings with Israel in history.

Even after the books were written down, it took several hundred years of the Jewish people reading and using these writings in religious settings before the books were collected together and referred to as scripture. As a matter of fact, some books which had been circulating as "authoritative" writings did not make it into the Old Testament (see reading assignments on the Apocrypha).

It took several hundred more years for the Old Testament to be translated from its original Hebrew language into English. Since then, the Bible/Old Testament has had a tremendous impact upon western culture in the areas of art, literature, music, and law.

Appendix

The Large Numbers of the Old Testament

JOHN WENHAM

The Old Testament at various places records numbers which seem impossibly large. It has often been assumed that these figures were simply invented, and are evidence that the Bible is historically unreliable. But who would make up figures which are patently absurd? Would any man in his senses invent a story of a bus crash in which 16,000 passengers were killed? It is much more likely that these Old Testament numbers were faithfully copied out, despite the fact that they did not seem to make sense. Invention does not satisfactorily account for them. The explanation must lie elsewhere. And in fact patient research has gone a long way towards resolving this knotty problem.

The corruption of numbers

There is evidence that the Old Testament text is on the whole marvellously well preserved. There is also evidence from the parallel passages in Samuel, Kings and Chronicles and (especially) in Ezra 2 and Nehemiah 7 that numbers were peculiarly difficult to transmit accurately. We have instances of extra noughts being added to a number: 2 Samuel 10:18 reads '700 chariots', 1 Chronicles 19:18 reads '7,000'. A digit can drop out: 2 Kings 24:8 gives the age of Jehoiachin on accession as 18, whereas 2 Chronicles 36:9 gives it as 8. An entire numeral can drop out: 1 Samuel 13:1 says 'Saul was years old'. In Ezra 2 and Nehemiah 7 the digits often vary by one unit. And there are other errors of copying, many of which are easily explained.

The confusion of words

In the modern Hebrew Bible all numbers are written out in full, but for a long time the text was written without vowels. The absence of vowels made it possible to confuse two words which are crucial to this problem: *'eleph* and *'alluph*. Without vowel points these words look identical: *'lp*. *'eleph* is the ordinary word for 'thousand', but it can also be used in a variety of other senses: e.g. 'family' (Judges 6:15, Revised Version) or 'clan' (Zechariah 9:7; 12:5, 6, Revised Standard Version) or perhaps a military unit. *'alluph* is used for the 'chieftains' of Edom (Genesis 36:15-43); probably for a commander of a military 'thousand'; and almost certainly for the professional, fully-armed soldier.

Military statistics

At certain periods warfare was conducted by two sharply distinguished types of fighting men – the Goliaths and the Davids – the professional soldiers who were fully armed, and the folk army, whose only weapons were those of the peasant shepherd. It seems clear that in a number of places the word for professional soldier has been misunderstood as meaning 'thousand'. Take, for example, the attack on the little town of Gibeah in Judges 20. Verse 2 says that 400,000 footmen 'that drew the sword' assembled. If these were in fact 400 fully armed foot-soldiers, the subsequent narrative makes excellent sense. The Benjamite forces (verse 15) consist of 26 soldiers armed with swords, together with 700 men armed only with slings. At the first attack (verse 21) the Israelites lose 22 of their crack soldiers, the next day (verse 25) they lose a further 18; on the third day (verses 29, 34) an ambush is set, consisting of, or led by, 10 of them. (Could 10,000 men take up their positions undetected?) The losses begin again (verse 31) 'as at other times' – and in this case the scale of loss has been clearly preserved, for about 30 Israelites (not apparently sword-armed soldiers), 25 Benjamite soldiers and 100 others are killed. Eighteen of them were killed in the first stage of the pursuit, 5 were later 'cut down in the highways' and 2 more at Gidom. The remaining 600 slingers took refuge in the rock of Rimmon. Similarly, in the assault on Ai (Joshua 7-8) the true proportions of the narrative become clear when we realize that the disastrous loss of 36 men is matched by the setting of an ambush, not of 30,000 men of valour, but of 30.

David's feast in Hebron in 1 Chronicles 12 appears to be attended by enormous numbers, not of ordinary men, but of distinguished leaders – some 340,800 of them. In this case it looks as though in fact there were 'captains of thousands' and 'captains of hundreds', and that by metonymy or by abbreviation 'thousand' has been used for 'captains of thousands' and 'hundreds' for 'captains of hundreds'. 'Thousand' and 'hundred' have been treated as numerals and added together. When these figures are unscrambled we get a total of roughly 2,000 'famous men', which seems eminently reasonable.

Along these lines most of the numerical

problems of the later history fall into place. In 1 Kings 20:27-30, the little Israelite army killed 100 (not 100,000) foot-soldiers, and the wall of Aphek killed 27 (not 27,000) more. The Ethiopian (Sudanese) invasion had a thousand, not a million, warriors (2 Chronicles 14:9). 10 (not 10,000) were cast down from the top of the rock (2 Chronicles 25:12).

The size of the Israelite nation

The most interesting, most difficult and (from the historian's point of view) the most important question is the size of the Israelite population at the different stages of its history. The present texts indicate that the 70 souls of Joseph's day had risen to two or three million at the time of the Exodus (Numbers 1) and to at least five million in the time of David (2 Samuel 24:9; 1 Chronicles 21:5). With regard to the latter, R. de Vaux rightly says: '(2 Samuel) lists 800,000 men liable for military service in Israel, and 500,000 in Judah . . . The lower total, in 2 Samuel, is still far too high: 1,300,000 men of military age would imply at least five million inhabitants, which, for Palestine, would mean nearly twice as many people to the square mile as in the most thickly populated countries of modern Europe.'

The solution of the problem of the Exodus numbers is a long story. Suffice it to say that there is good reason to believe that the original censuses in Numbers 1 and 26 set out the numbers of each tribe, somewhat in this form:

Simeon:
57 armed men; 23 'hundreds' (military units).

This came to be written:
57 *'lp*; 2 *'lp* 3 'hundreds'.

Not realising that *'lp* in one case meant 'armed man' and in the other 'thousand', this was tidied up to read 59,300. When these figures are carefully decoded, a remarkably clear picture of the whole military organization emerges. The total fighting force is some 18,000 which would probably mean a figure of about 72,000 for the whole migration.

The figures of the Levites seem consistently to have collected an extra nought. The mystery of Plato's Atlantis has been solved by recognition of this same numerical confusion. Plato obtained *from Egyptian priests* what now turns out to be a detailed account of the Minoan civilization and its sudden end. But as all the figures were multipled by a factor of ten, the area was too great to be enclosed in the Mediterranean, so he placed it in the Atlantic; and the date was put back into remote antiquity, thousands of years too early. This same tenfold multiplication factor is found in the figures of the Levites in the book of Numbers. When it is eliminated Levi fits into the pattern as a standard-size tribe of about 2,200 males. These figures agree remarkably well with the other indications of population in the period of the conquest and the judges.

David's census

The discrepancy between the two sets of figures for David's census can be accounted for by recognizing at different stages in transmission, first, the addition of noughts, and then, a misunderstanding of *'lp*. If we postulate original figures: Israel: 80,000 plus 30 *'lp*; Judah: 40,000 plus 70 *'lp*, the present text of both Samuel and Chronicles can be accounted for thus:

CHRONICLES

Stage	Israel	Judah
1	80,000 + 30 *'lp*	40,000 + 70 *'lp*
2	800,000 + 300 *'lp*	400,000 + 70 *'lp*
3	1,100,000	470,000

SAMUEL

Stage	Israel	Judah
1	80,000 + 30 *'lp*	40,000 + 70 *'lp*
2	800,000 + 30 *'lp*	470,000

At this stage it would seem that the copyist was perplexed by the floating '30 *'lp*', which he took to be 30,000. He wrongly combined it with the Judah figure, so producing:

Stage 3	800,000	500,000

If the original figures totalled 120,000 men of military age, together with 100 professional soldiers, the entire population would have been nearly half a million, which again tallies well with other indications in the text.

By the use of these methods a very large proportion of the numerical difficulties can be resolved.

The Large Numbers of the Old Testament

JOHN WENHAM

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In the modern Hebrew Bible all numbers are written out in full, but for a long time the text was written without vowels. The absence of vowels made it possible to confuse two words which are crucial to this problem: *'eleph* and *'alluph.* Without vowel points these words look identical: *'lp. 'eleph* is the ordinary word for 'thousand', but it can also be used in a variety of other senses: e.g. 'family' (Judges 6:15, Revised Version) or 'clan' (Zechariah 9:7; 12:5, 6, Revised Standard Version) or perhaps a military unit. *'alluph* is used for the 'chieftains' of Edom (Genesis 36:15-43); probably for a commander of a military 'thousand'; and almost certainly for the professional, fully-armed soldier.

Military statistics

At certain periods warfare was conducted by two sharply distinguished types of fighting men – the Goliaths and the Davids – the professional soldiers who were fully armed, and the folk army, whose only weapons were those of the peasant shepherd. It seems clear that in a number of places the word for professional soldier has been misunderstood as meaning 'thousand'. Take, for example, the attack on the little town of Gibeah in Judges 20. Verse 2 says that 400,000 footmen 'that drew the sword' assembled. If these were in fact 400 fully armed foot-soldiers, the subsequent narrative makes excellent sense. The Benjamite forces (verse 15) consist of 26 soldiers armed with swords, together with 700 men armed only with slings. At the first attack (verse 21) the Israelites lose 22 of their crack soldiers, the next day (verse 25) they lose a further 18; on the third day (verses 29, 34) an ambush is set, consisting of, or led by, 10 of them. (Could 10,000 men take up their positions undetected?) The losses begin again (verse 31) 'as at other times' – and in this case the scale of loss has been clearly preserved, for about 30 Israelites (not apparently sword-armed soldiers), 25 Benjamite soldiers and 100 others are killed. Eighteen of them were killed in the first stage of the pursuit, 5 were later 'cut down in the highways' and 2 more at Gidom. The remaining 600 slingers took refuge in the rock of Rimmon. Similarly, in the assault on Ai (Joshua 7-8) the true proportions of the narrative become clear when we realize that the disastrous loss of 36 men is matched by the setting of an ambush, not of 30,000 men of valour, but of 30.

David's feast in Hebron in 1 Chronicles 12 appears to be attended by enormous numbers, not of ordinary men, but of distinguished leaders – some 340,800 of them. In this case it looks as though in fact there were 'captains of thousands' and 'captains of hundreds', and that by metonymy or by abbreviation 'thousand' has been used for 'captains of thousands' and 'hundreds' for 'captains of hundreds'. 'Thousand' and 'hundred' have been treated as numerals and added together. When these figures are unscrambled we get a total of roughly 2,000 'famous men', which seems eminently reasonable.

Along these lines most of the numerical

problems of the later history fall into place. In 1 Kings 20:27-30, the little Israelite army killed 100 (not 100,000) foot-soldiers, and the wall of Aphek killed 27 (not 27,000) more. The Ethiopian (Sudanese) invasion had a thousand, not a million, warriors (2 Chronicles 14:9). 10 (not 10,000) were cast down from the top of the rock (2 Chronicles 25:12).

The size of the Israelite nation

The most interesting, most difficult and (from the historian's point of view) the most important question is the size of the Israelite population at the different stages of its history. The present texts indicate that the 70 souls of Joseph's day had risen to two or three million at the time of the Exodus (Numbers 1) and to at least five million in the time of David (2 Samuel 24:9; 1 Chronicles 21:5). With regard to the latter, R. de Vaux rightly says: '(2 Samuel) lists 800,000 men liable for military service in Israel, and 500,000 in Judah . . . The lower total, in 2 Samuel, is still far too high: 1,300,000 men of military age would imply at least five million inhabitants, which, for Palestine, would mean nearly twice as many people to the square mile as in the most thickly populated countries of modern Europe.'

The solution of the problem of the Exodus numbers is a long story. Suffice it to say that there is good reason to believe that the original censuses in Numbers 1 and 26 set out the numbers of each tribe, somewhat in this form:

Simeon:
57 armed men; 23 'hundreds' (military units).

This came to be written:
57 *'lp*; 2 *'lp* 3 'hundreds'.

Not realising that *'lp* in one case meant 'armed man' and in the other 'thousand', this was tidied up to read 59,300. When these figures are carefully decoded, a remarkably clear picture of the whole military organization emerges. The total fighting force is some 18,000 which would probably mean a figure of about 72,000 for the whole migration.

The figures of the Levites seem consistently to have collected an extra nought. The mystery of Plato's Atlantis has been solved by recognition of this same numerical confusion. Plato obtained *from Egyptian priests* what now turns out to be a detailed account of the Minoan civilization and its sudden end. But as all the figures were multipled by a factor of ten, the area was too great to be enclosed in the Mediterranean, so he placed it in the Atlantic; and the date was put back into remote antiquity, thousands of years too early. This same tenfold multiplication factor is found in the figures of the Levites in the book of Numbers. When it is eliminated Levi fits into the pattern as a standard-size tribe of about 2,200 males. These figures agree remarkably well with the other indications of population in the period of the conquest and the judges.

David's census

The discrepancy between the two sets of figures for David's census can be accounted for by recognizing at different stages in transmission, first, the addition of noughts, and then, a misunderstanding of *'lp*. If we postulate original figures: Israel: 80,000 plus 30 *'lp*; Judah: 40,000 plus 70 *'lp*, the present text of both Samuel and Chronicles can be accounted for thus:

CHRONICLES

Stage	Israel	Judah
1	80,000 + 30 *'lp*	40,000 + 70 *'lp*
2	800,000 + 300 *'lp*	400,000 + 70 *'lp*
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At this stage it would seem that the copyist was perplexed by the floating '30 *'lp*', which he took to be 30,000. He wrongly combined it with the Judah figure, so producing:

Stage 3	800,000	500,000

If the original figures totalled 120,000 men of military age, together with 100 professional soldiers, the entire population would have been nearly half a million, which again tallies well with other indications in the text.

By the use of these methods a very large proportion of the numerical difficulties can be resolved.

The Large Numbers of the Old Testament

JOHN WENHAM

The Old Testament at various places records numbers which seem impossibly large. It has often been assumed that these figures were simply invented, and are evidence that the Bible is historically unreliable. But who would make up figures which are patently absurd? Would any man in his senses invent a story of a bus crash in which 16,000 passengers were killed? It is much more likely that these Old Testament numbers were faithfully copied out, despite the fact that they did not seem to make sense. Invention does not satisfactorily account for them. The explanation must lie elsewhere. And in fact patient research has gone a long way towards resolving this knotty problem.

The corruption of numbers

There is evidence that the Old Testament text is on the whole marvellously well preserved. There is also evidence from the parallel passages in Samuel, Kings and Chronicles and (especially) in Ezra 2 and Nehemiah 7 that numbers were peculiarly difficult to transmit accurately. We have instances of extra noughts being added to a number: 2 Samuel 10:18 reads '700 chariots', 1 Chronicles 19:18 reads '7,000'. A digit can drop out: 2 Kings 24:8 gives the age of Jehoiachin on accession as 18, whereas 2 Chronicles 36:9 gives it as 8. An entire numeral can drop out: 1 Samuel 13:1 says 'Saul was years old'. In Ezra 2 and Nehemiah 7 the digits often vary by one unit. And there are other errors of copying, many of which are easily explained.

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Samaritan OT Course

N. Gail Haller

S . D . Bishop State Community College
351 North Board Street
Mobile , Alabama 36690

Instructor : Wesley A. James Fall Quarter , 1994

Syllabus

Survey Of The Old Testament Course 151 - Section 462

Course Description

This course introduces the student to the content of the Old Testament , emphasis is on the historical context and contemporary theological and cultural significance of Old Testament writings.

Course Requirements

Each student is required to purchase a text , Old Testament Survey , Paul R. House , Broadman Press . There are four principle requirements :

A .) Each student is required to actively participate in class by giving two reports and active class participation . This section will total 25 % of the grade.

B .) Each student will do a ten - page , double spaced typed paper or ten sets of index cards with three cards on any subject matters on the Old Testament . This section will total 25% of the grade.

C .) Each student will be required to take a mid - term and a final examination. This section will total 25 % of the grade.

D .) Each student will be required to take five quizzes which will count for 25% of the grade.

ALL TEST AND QUIZZES WILL BE pre - announced IN CLASS . THERE WILL BE NO MAKE UP TESTS OR QUIZZES GIVEN !

Each student is required to adhere to the attendance policies that have been approved in your Community College catalog.

Course Outline

I . The Historical period before Israel.

A .) The creation epics.

B .) The fall of man .

C .) The flood story.

D.) The study of the Pentateuch .

E .) The book we study :
1.) Introduction

2) Written by the Hebrew

3) Nature of its contents

4) The way one should study the bible

5) How to study the bible

F) The Old Testament World.

1) The excavation in the ancient world and the Old Testament.

2) The history of biblical Archeology.

3) Some significant discoveries in biblical Archeology.

4) Interpreting results of biblical Archaeology.

5) The Fertile Crescent during the time of the Old Testament.

6) The climate of the biblical region.

7) The nations that influenced the Hebrew writers.

G) The Hebrew Patriarchs:

1) Survey of the period.

2) Beginning of the Hebrew people.

3) God's purpose for the Hebrews.

4) Civilization of this period.

5) Life among the Hebrews.

6) A survey of the Chaldees.

7) A study of Abraham.

8) A study of Isaac.

9) The career of Jacob.

10) The career of Joseph.

H) Delivered from bondage.

1) Survey of the books of Exodus, Leviticus, Numbers, Deuteronomy.

2) Summary of the period.

2) Herodotus by Tom Harrison

3) Malaria or Ice Conquering

4) Life in one Grove: A Study in Biblic

5) How to Study the Bible

6) The Old Testament World.

7) The Congregation in the Ancient World and the Old Testament.

8) The History of Biblical Archaeology.

9) Some startlingly discoveries in Biblical Archaeology.

10) Introduction Geology to Biblical Archaeology.

11) The Exodus Pharaoh during the time of the Old Testament.

B. The Cities of the Biblical Region.

1) The Ruins that introduced the Bronze Writing.

2) The Jebusite Jerusalem.

3) Qualifying of the Modern people.

4) God's purpose for the Hebrews

5) Hezekiah, in it this period.

6) Life among the Nabatean.

7) A Survey of the Canaanites.

8) A Study of Abraham.

9) A Study of Isaac.

10) The Patriarchs of Israel.

11) The Cannon of Jerusalem.

12) Delivered from Babylon.

13) Survey of the books of Ezekiel, Jeremiah, Habakkuk, Deuteronomy.

14) Geography of the period.

3) Chronology of the period.

4) Survey of the Egyptian culture during this epic.

5) Survey of the Hebrew enslavement.

6) Deliverance of the Hebrews from Egypt.

I) The conquest of the land of Canaan.

1) Survey of the books of Joshua, Judges and Ruth.

2) The conquest of the land of Canaan.

- A reflective view of the leader Joshua.

3) The period of the Judges.

J) The United Hebrew Monarchy

1) Survey of the books of I Samuel, II Samuel, I King 1-11, I Chronicles 10-29 and II Chronicles 1-9.

2) A study of the period from Samuel to the death of Solomon.

3) The study of Saul's reign of the Hebrew nation.

4) The study of David's reign of the Hebrew people.

5) The study of Solomon reign of the Hebrew people.

K) The divided kingdom

1) The reason for the kingdom division.

2) A survey of Israel - the northern kingdom.

3) A study of the kings of the northern kingdom.

4) A study of the fall of the northern kings.

5) A study of I Kings 11-23 and II Kings 1-17.

6) A survey of the southern kingdom - Judah.

7) A study of the kings of the southern kingdom.

8) The fall of the southern king to the Babylonians.

L) The captivity and the restoration of the Hebrew people.

2) Chronology of the period.

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2) A study of the period of captivity.

3) The period of restoration.

M) A study of the Hebrew prophets.

1) A review of the works and purpose of the Hebrew people.

2) A study of the non-writing prophets.

3) A study of the Eighth Century prophets.

4) A study of the Seventh Century prophets.

5) A study of the Sixth Century prophets.

6) A study of the later prophets.

N) The study of the wisdom and poetical literature of the Old Testament.

1) The time of the writings.

11/28 — 2) A survey of the book of Job.

11/28 — 3) A survey of the book of Psalms.

11/28 - 4) A survey of the book of Proverbs.

5) A survey of the books of Poetry.

O) The Inter-Biblical Period.

1) A survey of the Hebrews under the rule of the Persians.

2) A survey of the Hebrews under the rule of the Greeks.

3) Hebrew independence.

4) The Jews under the rule of the Romans.

1) A survey of Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, Zechariah, Haggai, Nahum, and Malachi.

2) A study of the period as a whole.

3) The period of restoration.

7) A study of the minor prophets.

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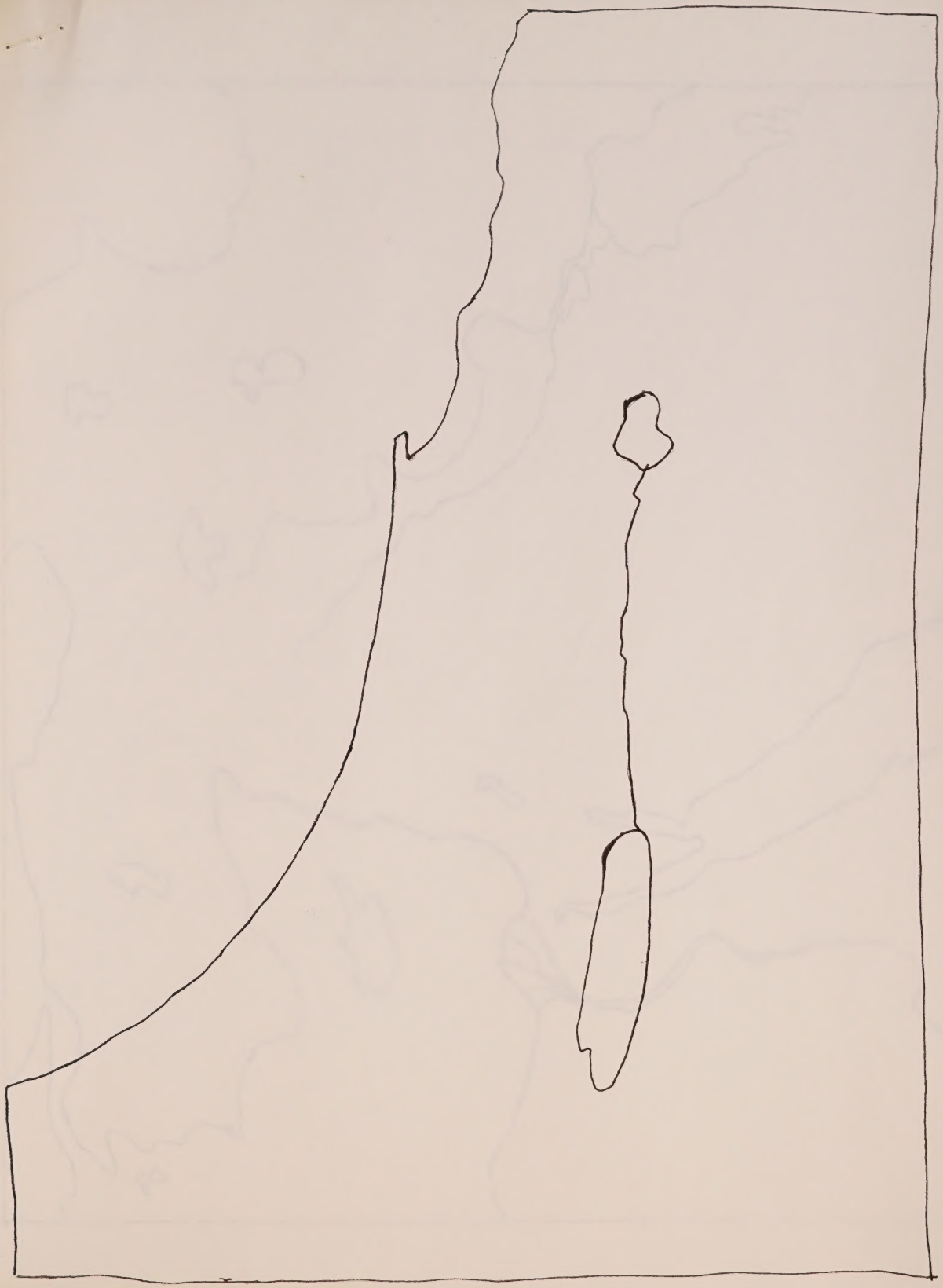
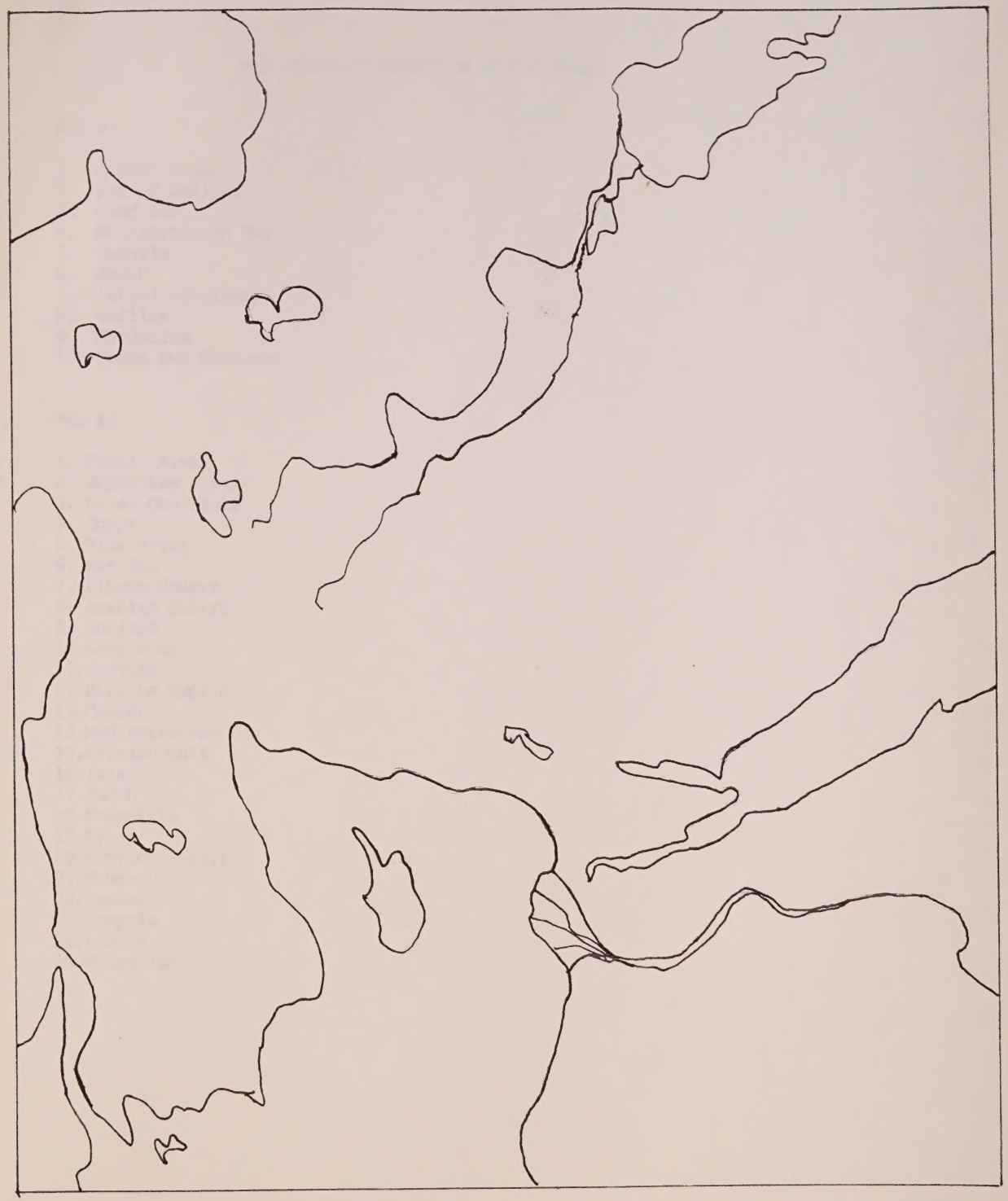




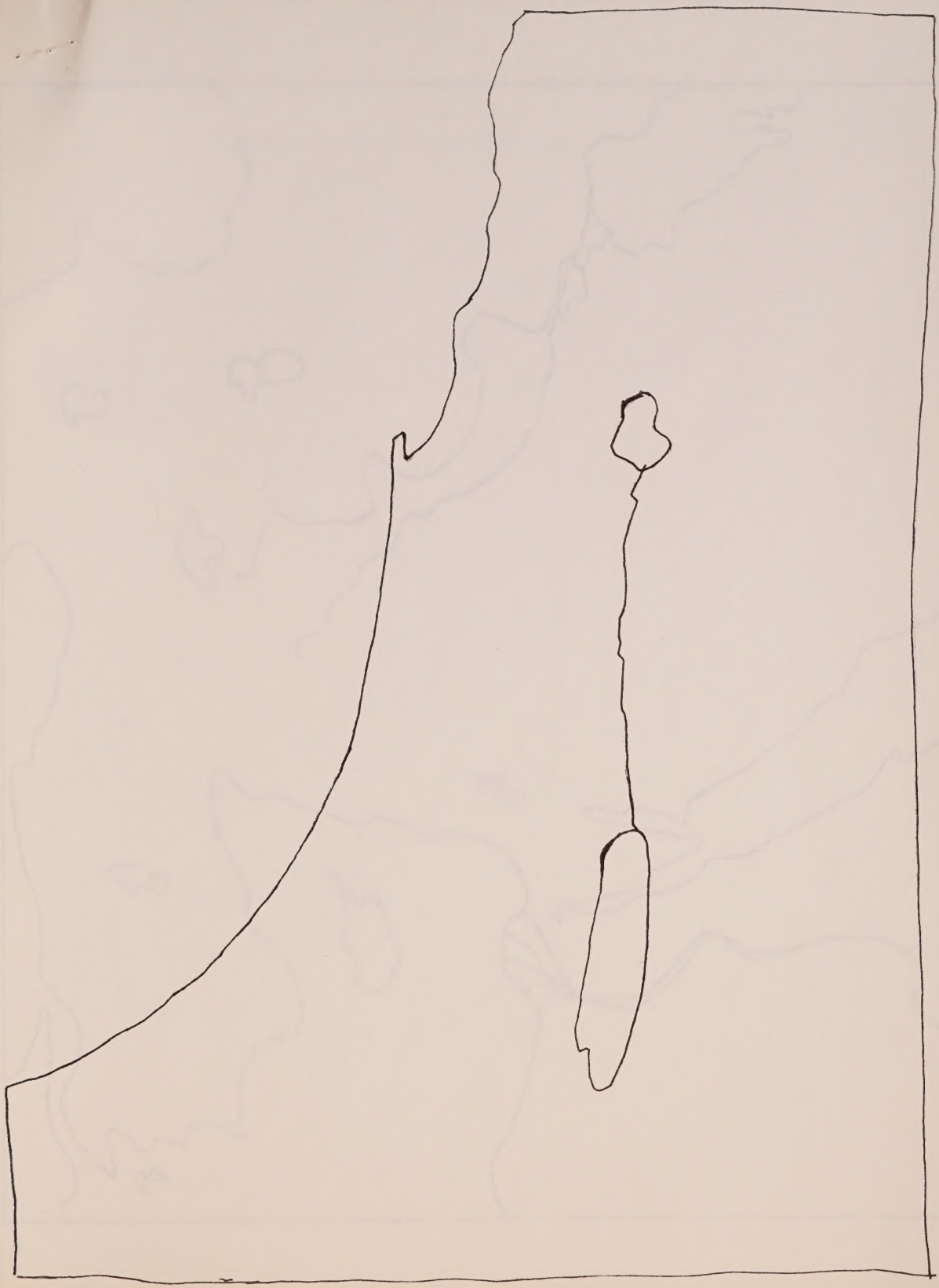
MAP STUDY-INTRODUCTION TO THE BIBLE

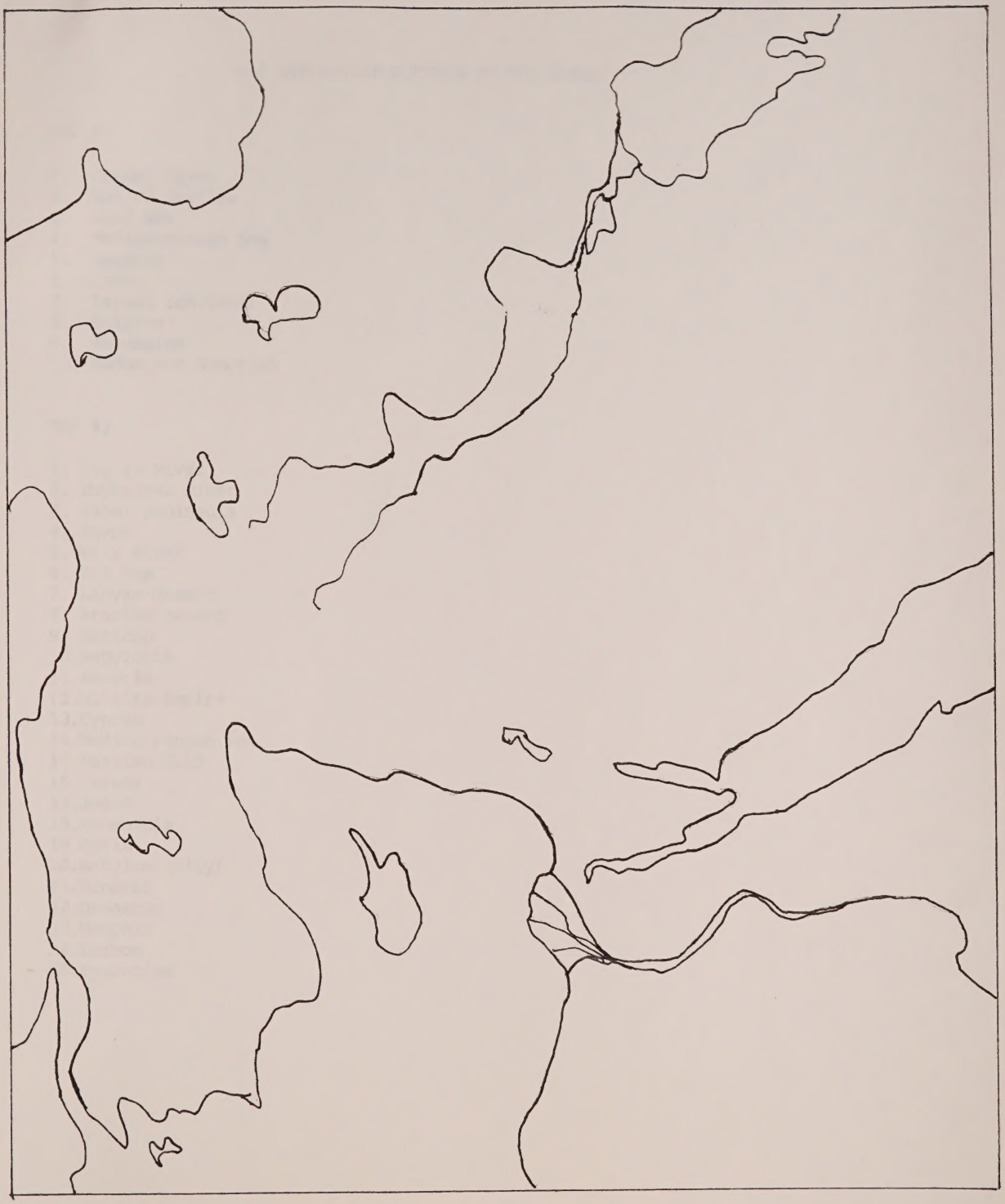
MAP #1

1. Jordan River
2. Sea of Galilee
3. Dead Sea
4. Mediterranean Sea
5. Samaria
6. Judah
7. Israel (ancient)
8. Galilee
9. Jerusalem
10. Sodom and Gomorrah

MAP #2

1. Tigris River
2. Euphrates River
3. Sinai peninsula
4. Egypt
5. Nile River
6. Red Sea
7. Libyan desert
8. Arabian desert
9. Jericho
10. Babylonia
11. Assyria
12. Hittite Empire
13. Cyprus
14. Mediterranean Sea
15. Persian Gulf
16. Israel
17. Judah
18. Phoenicia
19. Syria
20. Babylon (city)
21. Ninevah
22. Damascus
23. Memphis
24. Lesbos
25. Byzantium





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15. Persian Gulf
16. Israel
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18. Phoenicia
19. Syria
20. Babylon (city)
21. Ninevah
22. Damascus
23. Memphis
24. Lesbos
25. Byzantium

HOW TO READ THE OLD TESTAMENT FOR FUN AND PROFIT

The Pentateuch

	1. The Creation, Adam & Eve, Cain and Abel, Noah (The "Mythic" Beginnings of Humankind)	Genesis 1-11
	2. The Patriarchial History (Abraham, Isaac, and Jacob)	Genesis 12-37
	3. Joseph in Egypt	Genesis 37-47
	4. The Hebrews in Egypt	Exodus 1-11
	5. The Exodus	Exodus 12-14 (Psalms 90-91, 105-106)
	6. The Wilderness Journey	Exodus 14-40 Leviticus Numbers 1-10
	7. The Settlement and Conquest of Canaan	Numbers 10-36 Joshua 1-11, 24
	8. The 12 Tribes (The Amphictyony)	Judges 1-5, 17-18 Genesis 49 Deuteronomy 33
H		
I	9. Saul David	1 Samuel 4, 9-15, 38, 31 1 Samuel 16-18, 25 II Samuel 1-8, 20-21 (Ruth) (Psalms 1-40)
S		
T		
O	10. Solomon	II Samuel 9-20 I Kings 1-11 (Song of Solomon) (Psalms 2,21,45, 72,89, 110)
R		
Y		
	11. The Two Kingdoms, Israel and Judah	I Kings 12-16 II Kings 9-17
	12. The Prophetic Age	1 Samuel 9-10 Judges 4 I Kings 20-22 II Kings 2,4,6, 9-11
P	13. The Early Prophets of Justice	Amos Hosea
R		
O		
P	14. Zion and Davidic Traditions	Isaiah 1-11 Psalms 46-48, 76, 120-134,99)
H		
E		
T	15. Aramaen--Israelite Coalition	II Kings 16 Micah
S		

16.	The Fall of Israel - Prophecy of the Last Days of Judah	Isaiah 28=32 II Kings 18-20 II Chronicles 30 Isaiah 36-37
17.	The Last Days of Judah	I Kings 21-25 Deuteronomy 12, 16-18 Jeremiah 1-7, 19-20, 24-29 Ezekiel 1-5, 8, 12, 16, 18, 23 (Psalm 137)
18.	The End of Assyria	II Chronicles 33
19.	Nationalistic and Jahwistic Reform	II Kings 18, 21-23 II Chronicles 34
20.	King Josiah's Reform	Deuteronomy 5-11, 12-26 Jeremiah 1-6
21.	The Fall of Jerusalem	II Kings 23-25 Jeremiah 7-30 Lamentations
22.	Jeremiah and the New Covenant	Jeremiah 30-32, 37, 47-48
23.	Ezekiel and New People in a Renewed Land	Ezekiel 33-48
24.	The New Exodus	Isaiah 34-35, 40-66
25.	Wisdom Literature	
	Theological Wisdom	Proverbs 1-9
	Practical Wisdom	Proverbs 10-13
	Skeptical Wisdom	Ecclesiastes Job
26.	Post-Exilic Judaism	Ezra Nehemiah Haggai Zechariah Jonah Esther Joel
27.	The Persian and Hellenistic Periods	I Maccabees 1-3
28.	Apocalyptic Literature	Daniel
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HOW TO READ THE OLD TESTAMENT FOR FUN AND PROFIT

The Pentateuch

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	3. Joseph in Egypt	Genesis 37-47
	4. The Hebrews in Egypt	Exodus 1-11
	5. The Exodus	Exodus 12-14 (Psalms 90-91, 105-106)
	6. The Wilderness Journey	Exodus 14-40 Leviticus Numbers 1-10
	7. The Settlement and Conquest of Canaan	Numbers 10-36 Joshua 1-11, 24
	8. The 12 Tribes (The Amphictyony)	Judges 1-5, 17-18 Genesis 49 Deuteronomy 33
H		
I		
S	9. Saul David	1 Samuel 4, 9-15, 38, 31 1 Samuel 16-18, 25 II Samuel 1-8, 20-21 (Ruth) (Psalms 1-40)
T		
O	10. Solomon	II Samuel 9-20 I Kings 1-11 (Song of Solomon) (Psalms 2,21,45, 72,89, 110)
R		
Y		
	11. The Two Kingdoms, Israel and Judah	I Kings 12-16 II Kings 9-17
	12. The Prophetic Age	1 Samuel 9-10 Judges 4 I Kings 20-22 II Kings 2,4,6, 9-11
P	13. The Early Prophets of Justice	Amos Hosea
R		
O		
P	14. Zion and Davidic Traditions	Isaiah 1-11 Psalms 46-48, 76, 120-134,99)
H		
E		
T	15. Aramaen--Israelite Coalition	II Kings 16 Micah
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16.	The Fall of Israel - Prophecy of the Last Days of Judah	Isaiah 28=32 II Kings 18-20 II Chronicles 30 Isaiah 36-37
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18.	The End of Assyria	II Chronicles 33
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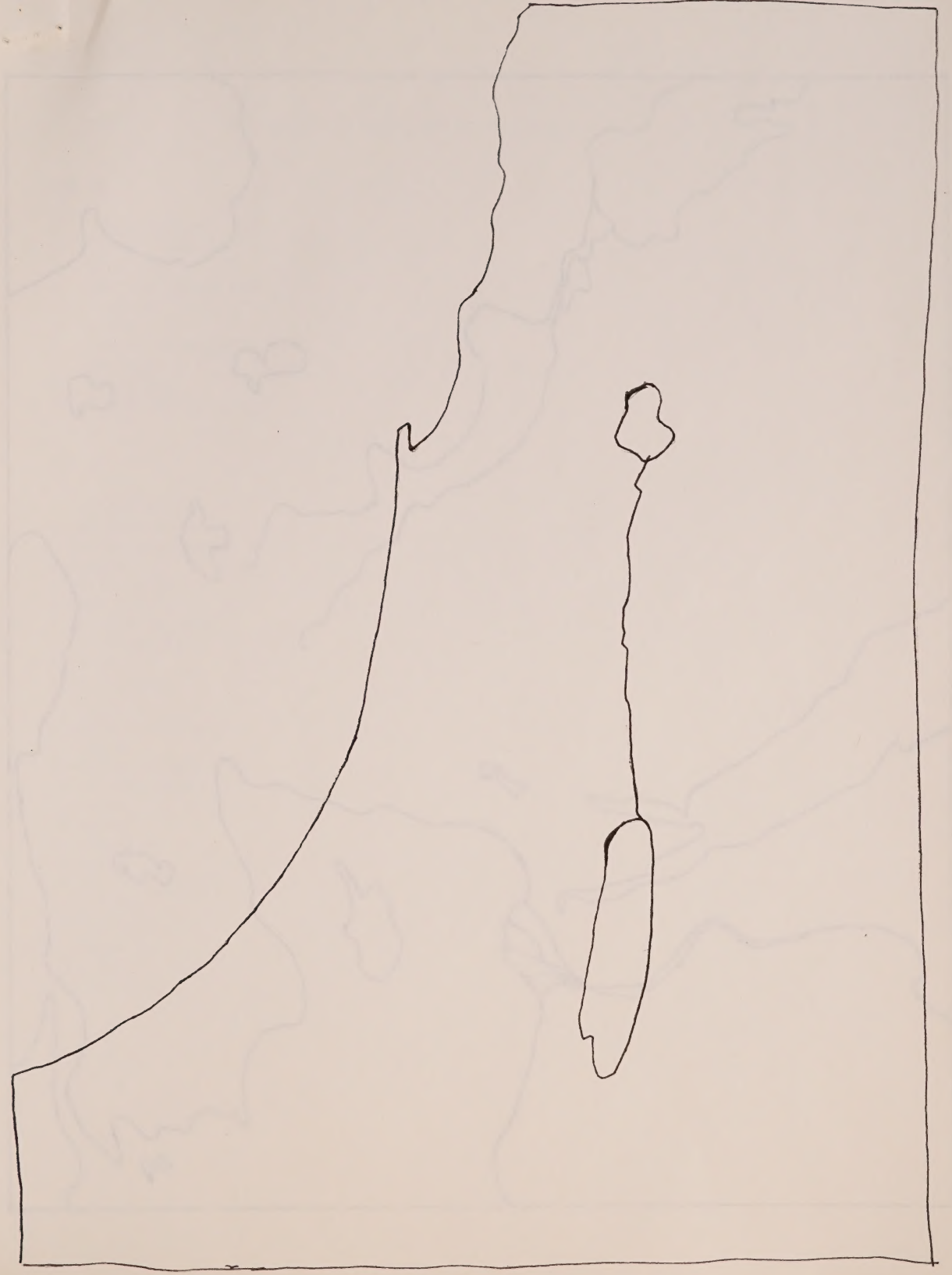

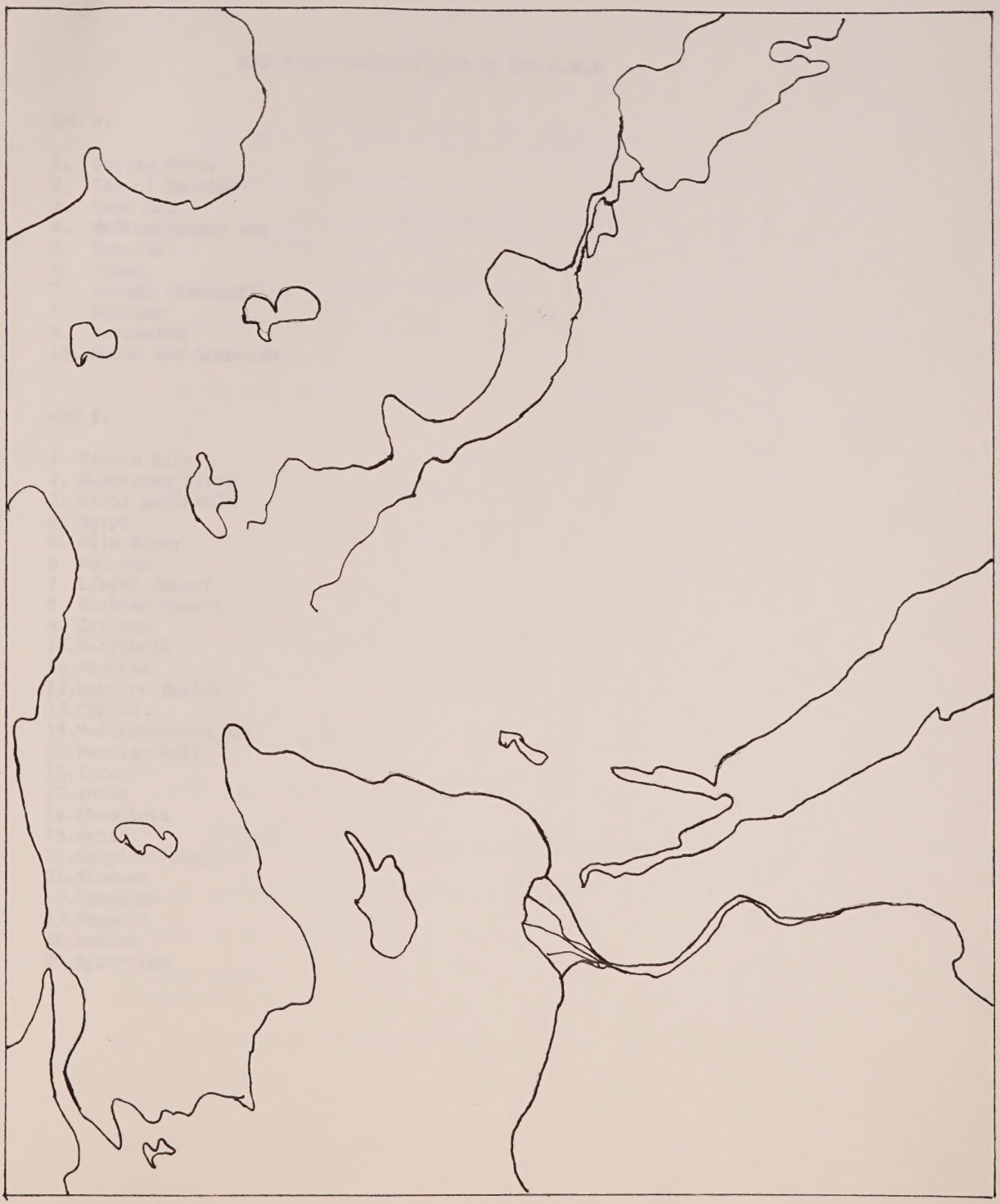

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10. Babylonia
11. Assyria
12. Hittite Empire
13. Cyprus
14. Mediterranean Sea
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16. Israel
17. Judah
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19. Syria
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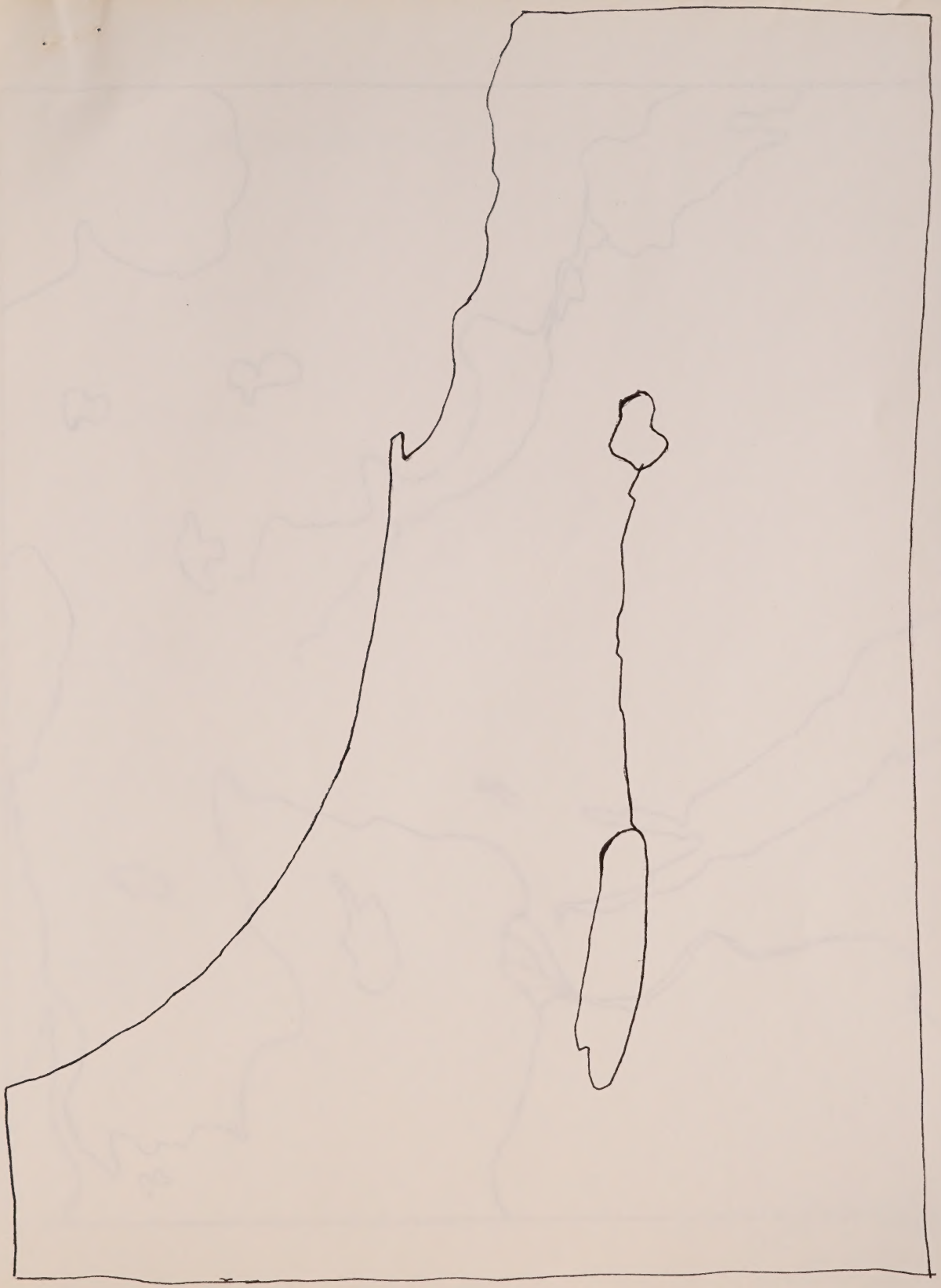

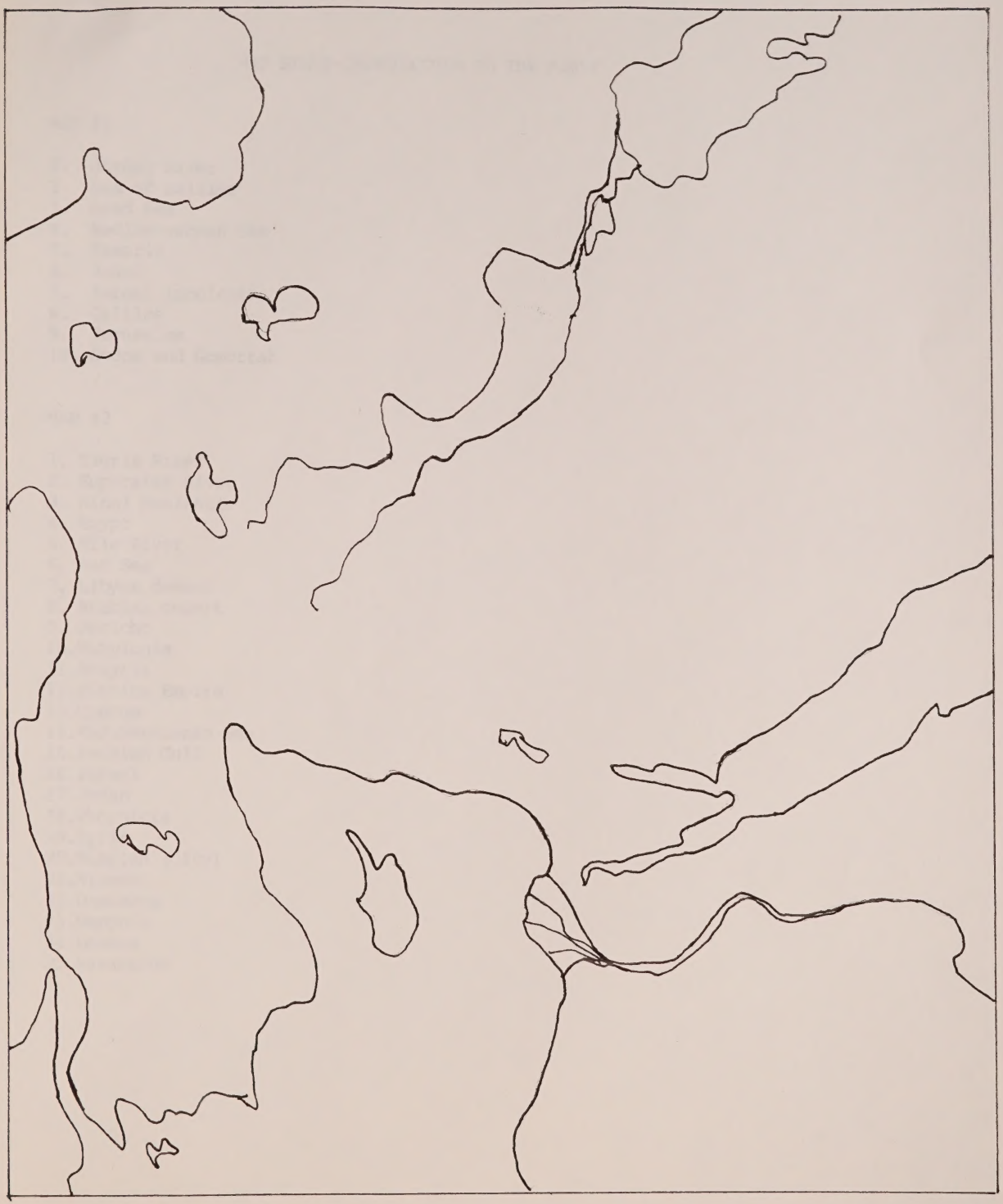

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21. Ninevah
22. Damascus
23. Memphis
24. Lesbos
25. Byzantium

Old Test.

14

Biblical Archeology
1053 L.S.A. Building
U. Mich.
Ann Arbor, Mich. 48109

Archeology
260 W. Broy
NYC 10013

Expedition
U. Penn.
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Paul

The Chiastic Method -- Chiasmus: A reversal of the order of words in two otherwise parallel ideas.

Colossians 2: 8-15

A: Beware lest anyone carry you off as his spoil.

B: Insisting on a philosophy...according to human tradition, according to the elemental powers of the world and not according to Christ.

C. In him dwells the whole fullness of the diety bodily.

D: In him you have been circumcised putting off the whole of the part of you dominated by sinful human nature.

E: You were buried with him in baptism, and raised with him through your faith.

F: ...Christ...

E: God made you alive with him, when you were dead in your sins.

D: He forgave all you sins and wiped out the charge list against you which set out all your self-admitted sins...

C: ...Nailing it to the cross.

B: He despoiled the principalities and the powers of this world.

A: Christ led them captive in his triumphant train

MONTHLY STAFF REPORT

Name_____Title_____Month_____

Completed all assigned duties (circle one) Yes No

If not, explain_____

_____

Number of services attended

Sunday Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Date_____ Time_____ Participation_____

Wednesday Date_____ Participation_____

Date_____ Participation_____

Date_____ Participation_____

Date_____ Participation_____

Continuing Education
(List any book read, workshop attended or other educational experience).

_____

Report on Special Ministry_____

_____

_____

Number of Visits

Hospital_____ Representing church_____(indicate below)

Home_____ _____

Jail_____ _____

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Name _____ Title _____ Month _____

Completed all assignments during month (circle one) Yes No

If not, explain _____

_____

_____

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_____

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_____

_____

_____

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Hospital _____ Nursing Home _____ (indicate below)

Name _____

Date _____

OT

APOCALYPTIC WRITINGS

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Nebuchadnezzar/Nabonidas = Antiochus Epiphanes

n + b + w + k + d + n + ' + s + r
50 + 2 + 6 + 20 + 4 + 50 + 1 + 90 + 200 = 423

' + n + t + y + w + k + w + s + ' + p + y + p + n + s
1 + 50 + 9 + 10 + 6 + 20 + 6 + 60 + 1 + 70 + 10 + 70 + 50 + 60= 423

mene, mene, tekel, upharsin = Counted: a mina, a shekel, half-a-mina. Nebuchadnezzar is worth a mina compared to Belshezzar who is worth only a shekel, and the Medes and Persians are valued at half-a-mina each.

The lion with eagle's wings = Babylon. bear with 3 ribs in his mouth = Medes; leopard with 4 heads = Persia (Cyrus, Xerxes, Artaxerxes, and Darius); figure with teeth of iron, 10 horns and a little horn = Greece (Alexander and his 9 successor, Antiochus is the little horn saying big things.

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5. A literal reading may also admit interpretation.

6. The modification of a word may be determined by analyzing circumstances or allegorical proximity (including the allegorical interpretation).

7. For full understanding, more than one meaning may be attached to the prophet's words.

8. Therefore the prophet an proposes his meaning that readers must be fast to approve (mean the same thing) the words used.

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Hebrewhebrewhebrewhebrew = Ambiguous Epiphany

[illegible]

[illegible]

mean, mean, swell, upheaval = Commotion a plot, a shout, half-a-mina, whoodwhoever is worth a mina concerned / a mina-very who is worthy only a wonder, and the Mates and reasons are valued at half-a-mina each.

The time with people's minds = Babylon, bear with 3 rids. In min sorry = Poodar Ingored with 4 lunes = Iwrsia (Syria, Persia, strata, and Darius) figure with beach or trap, in 'mine and a little kind' = Greece (Alexander) and his 9 successor, previous to the 'ifs' is the 9 days days big things.

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Patriarchal Narratives

They flesh out the genealogies of King David.

J

JACOB + ESAU BLESSING
JACOB AT "PILLAR" AT BETHEL
JACOB'S TWO WIVES

PARTING FROM LABAN - THEFT OF TERAPHIM
ANGEL AT PENUEL
(DINAH'S RAPE + SACK OF SHECHEM)

TAMAR - ONAN STORY

JOSEPH (JEALOUSY - FATHER)
JUDAH SAVES HIM, EDOMITES
EGYPTIAN GENTLEMAN (NOT EUN.)
POTIPHAR'S WIFE
JOSEPH + BROTHERS (2)

They tell why certain places were sacred to the Israelites in a time when most of the sacred places were in Judah.

E

JACOB + ESAU BLESSING
JACOB AT "PILLAR" AT BETHEL
JACOB'S TWO WIVES

PARTING FROM LABAN - THEFT OF TERAPHIM
ANGEL AT PENUEL
(DINAH'S RAPE + SACK OF SHECHEM)
JACOB ORDERS "STRANGE GODS" to be removed. (BETHEL)

BIRTH OF BENJAMIN (IN PALESTINE NOT NOMADIC)

JOSEPH (DREAMS - CONCEIT)
REUBEN SAVES HIM, MIDIANITES
EGYPTIAN EUNUCH, POTIPHAR
DREAMS
JOSEPH + BROTHERS (1)

J

JOSEPH'S CUP FOUND
JACOB'S MIGRATION TO EGYPT (PHARAOH DOES NOT KNOW ESTABLISHED IN GOSHEN FIRST)

D

JOSEPH BUYS LAND OF EGYPT FOR PHAROAH

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JACOB AT BEERSHEBA TOLD SAFE TO GO TO EGYPT (GOD NOT LIMITED TO ONE PLACE -)
JACOB'S DEATH - EGYPTIAN MOURNERS ABEL MIZRAIM (MOURNING OF EGYPT)
OTHER TRIBES FEAR JOSEPH'S RETALIATION
DEATH OF JOSEPH (ONLY HAPPY MAN IS DEAD ONE)

They are connected with rituals, beliefs, ceremonies

P.

Creation - Sabbath
Abraham - Circumcision
JACOB to PADAN ARAM - NO INTERMARRIAGE
SUMMARY OF THE 12 TRIBES.

Flood - Permission to eat meat
Isaac - Animal (vs. Human) sacrifice
JACOB BURIED IN ANCESTRAL CAVE AT MACHPELAH

Patriarchal Narratives

They flesh out the genealogies of King David.

TAMAR-ONAN STORY

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MOST OF A YEAR

Psalm 78
105 > 8 plagues

Plagues

Plagues	J	E	P
1. Water to blood JUNE	7:14, 16, 17A 18, 24-25	7:15, 17b, 20b, 23	7:19, 20a, 21b, 22
2. Frogs	8:1-4, 8-15		8:5-7, 15b
3. Gnats - MOSQUITOES			8:16-19
4. Flies	8:20-32		
5. Cattle plague (MURRAIN) (POSS. SMALLPOX)	9:17		
6. Boils			9:8-12
7. Hail JAN? FOR KILLED FLAX & BARLEY FEB. WHEAT & SPELT	9:13, 17-18, 23b-24, 26-30, 33-34	9:22, 23a, 25-35	
8. Locusts JOEL 1 4-20 2 2-10	10:1-20	E in. 10:12-13a-20	
9. Darkness MARCH APRIL KHAMSIN WISDOM 17	J. in 10:24-26, 28-29	10:21-29	
10. Firstborn	11:4-8 12:29-30	11:1-3 12:31-32	11:9-10

J. recounts 7 plagues, (4 & 5 only in J), E has 5 plagues & 9 only in E. P has 5 - 3 & 6 are only in P.

Passover commemorates yearly the "Passing Over" of the Angel of death & sparing Hebrews Children

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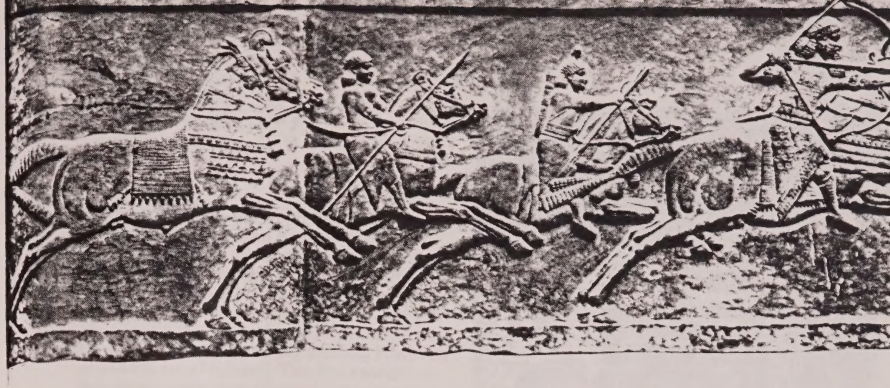

Sculpture in bas-relief representing Ashurbanipal, King of Assyria, from Nineveh.

The Threat of Assyria

ALAN MILLARD

For 200 years, from about 850 to 650 BC, the kingdoms of Syria and Palestine were overshadowed by Assyria. Her kings had reached the Mediterranean in the days of Israel's Judges, but pressure from Aramaean tribes then establishing themselves throughout Syria stopped them keeping control so far afield.

In 853 BC Shalmaneser III led Assyria against a coalition including Ben-hadad of Syria and Ahab of Israel, although he gained no clear victory until 841 BC. Ahab brought Israel into direct conflict with Assyria, who now looked upon her as a tributary state. Jehu's embassy is shown on Shalmaneser's Black Obelisk, bringing valuable gifts (see page 275).

Assyrian activity gave Israel some relief from oppression by Damascus. Although the usurper Hazael briefly reimposed this yoke (see 2 Kings 8:12; 12:17ff.), it was broken by an Assyrian campaign about 800 BC when Jehoash paid tribute; and Israel rapidly expanded. Jeroboam II and then Uzziah of Judah seem to have become the principal monarchs of southern Syria and Palestine while Assyria's fortunes varied.

However, in 745 BC Tiglath-pileser III (see page 277) began to restore Assyria's imperial state. Menahem of Israel paid tribute, but anti-Assyrian elements replaced his son by their nominee Pekah, only to see him displaced in due course by the Assyrian-approved Hoshea. It was Hoshea's defection that resulted in the Assyrian capture of Samaria in 722 BC and the deportation of its people.

The policy of exile had always been employed by powerful kings, and was an ever-present threat to smaller nations. Assyrian kings did not apply it indiscriminately; it was a final weapon against obstinately rebellious states. Where a vassal and people were loyal they lived undisturbed, even helped by Assyria when enemies attacked. It is in this light that Assyria's relations with Israel and Judah should be seen.

Pekah's anti-Assyrian stance pushed Ahaz of Judah into Assyria's arms for protection, and so Hezekiah's independent policies brought harsh retribution from Sennacherib (701 BC, see page 280). Thereafter, Manasseh remained loyal to Assyria, following an enforced visit to Babylon (2 Chronicles 33:11), and enjoyed a long reign (about 687-642 BC). Josiah profited from Assyrian complacency to strengthen Judah, but he lost his life trying to hinder Egyptian troops going to help the last Assyrian king (609 BC; 2 Kings 23:29).

It was to these situations that the prophets Amos, Hosea, Micah and Isaiah spoke. They showed that God's people could not escape the consequences of faithlessness in human affairs, any more than the other nations they quoted as examples. They showed, too, that God's people could not escape the consequences of disloyalty to their alliance with God. He could use other nations to chasten them in furthering his purpose.

Persians, took Babylon in 539.
ylon was God's instrument to punish
peop s the Assyrians had been
er). God could not overlook its
il pride. He cannot ignore evil; judge-
t must always come.
lerodach (Marduk) (50:2): the
onian gods.
: there is a play on the names
haim and Pekod, two Babylonian

eance for his temple (50:28; 51:11):
iah wrote this prophecy before the
ie was destroyed this note was
ably added after the destruction in

': Ararat in eastern Turkey, Minni in
west Iran, Ashkenaz, the Scythians,
same area All were subject to the
s
ea (51:36): Babylon's prosperity and
ity depended on its elaborate system
nals and lakes.
ah (51:59): Baruch's brother (32:12).
vords of Jeremiah end here (64):
ter 52 is an addition

TORICAL APPENDIX
on 2 gs 24–25, which are almost
tica this chapter; and Jeremiah 39.
es 28-30: the captives were deported
7, 587 and 581
e 31: with the accession of Nebuchad-
nr's son (562-560), things improved
hoiachin, a token of new hope for
ation.

Exile to Babylon

ALAN MILLARD

At about the time Jeremiah began to prophesy, the Assyrian Empire crumbled. Nabopolassar, Chaldean governor of southern Babylonia, took control of Babylon (626 BC) and gradually ousted the Assyrian garrisons from other towns. Then, allied to an army of Medes and Scythians from the Persian hills, he attacked Assyria, finally sacking Nineveh in 612 BC (see Nahum). The last vestige of Assyrian power was destroyed two years later, and the forces of the Egyptian Pharaoh Necho routed at Carchemish in 605 BC (see Jeremiah 25, page 404).

Thus the Chaldeans became masters of the 'Fertile Crescent', although the northern provinces of the Assyrian Empire fell under Median rule. The famous Nebuchadnezzar became king in 605 BC. His first 20 years saw much fighting as he subdued rebellious provinces, Judah among them.

After Carchemish, he retained Jehoiakim (the Egyptian nominee) as king in Jerusalem, exacting an oath of loyalty, and taking hostages (Daniel 1:1). The Judean disregarded his oath and linked his country to Egypt again. In righteous fury, Nebuchadnezzar brought his forces to besiege Jerusalem, whose king refused to surrender, despite Jeremiah's pleas.

The king died. His son, Jehoiachin, reigned a month or two until the city fell and he was taken into exile in Babylon (597 BC). There, according to ration-lists found in the ruins, he and his family were supplied from the royal stores. The throne of Judah was given to Zedekiah, yet he failed to learn the lesson, falling prey to Egypt's lures as his predecessors had done.

Judah's fate was inevitable. Babylonian forces attacked again, took Jerusalem and sacked it (587/6 BC). Large numbers of surviving citizens were settled in Babylonia, and the territory of Judah was placed under a governor.

The exiles seem to have been moved to Babylonia itself, living in various towns and villages as well as in the capital city. They were free to establish themselves as part of the community, so far as can be discovered, to maintain their own traditions and to practise their own religion as they wanted. No doubt the new surroundings and the refurbished splendour of ancient Babylon (justifying Nebuchadnezzar's boast, 'Is not this great Babylon, which I have built'; Daniel 4:30) awed the men of Judah. Some may have felt that Marduk of Babylon and his host of attendant gods was superior to the God of Israel. Others certainly found a profitable way of life in their new surroundings. Others longed to return to the promised land (see Psalm 137).

A bull in glazed tile from the walls of Babylon.

The impress of Babylonian culture can be seen in the figures of Ezekiel's visions and in the stories of Daniel. It was an amalgam of native concepts and foreign. In the streets and workshops of the city, exiles and visitors from Egypt, Syria and Palestine rubbed shoulders with others from Cilicia and Caria and Ionia, all speaking a common language, Aramaic.

Yet the empire of the Chaldean kings was not to last. As Isaiah, Jeremiah and Daniel foresaw, the hill-men of the east and north would overcome it. The picture, vague in Isaiah and Jeremiah, is clear in Daniel. Media grew ever more powerful after ridding herself of Scythian rule. By 585 BC the Median yoke extended half-way across Anatolia. And Media was clearly a rival to Babylon when, in 550 BC, her vassal, Cyrus the Persian, seized the throne.

In Babylon, Belshazzar governed while his father Nabonidus lived in northern Arabia. The king returned only to see his realm fall to Cyrus in 539 BC. The new king's policies were generally peaceable, and he liberally allowed Jews to return and restore Jerusalem's temple as he restored many other shrines.

56 God's answer: new en[illegible]d a new earth

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e in a way which exceeds their
t dreams. But the answer will be
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against him, total destruction, the
ing away of every vestige of evil;
faithful ones, life, joy, peace beyond
ning, in a heaven and earth made
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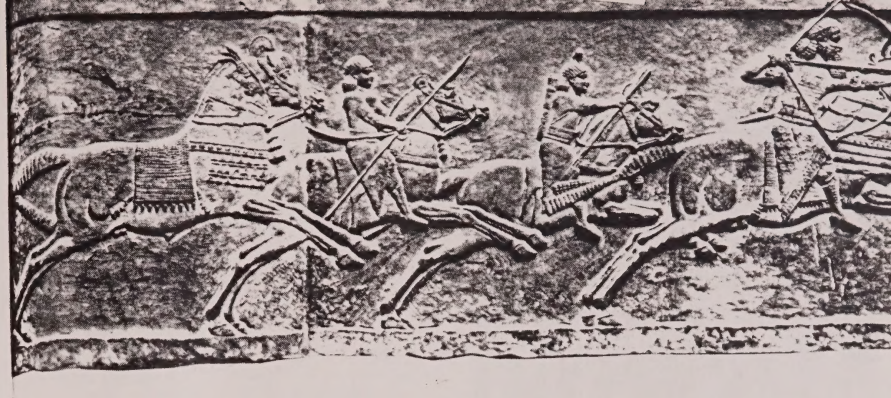

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A bull in glazed tile from the walls of Babylon.

The impress of Babylonian culture can be seen in the figures of Ezekiel's visions and in the stories of Daniel. It was an amalgam of native concepts and foreign. In the streets and workshops of the city, exiles and visitors from Egypt, Syria and Palestine rubbed shoulders with others from Cilicia and Caria and Ionia, all speaking a common language, Aramaic.

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66 God's answer: new
ver d a new earth
vill answer the prayer for his
e in a way which exceeds their
st dreams. But the answer will be
dged: for those who align them-
s against him, total destruction, the
ping away of every vestige of evil;
s faithful ones, life, joy, peace beyond
ining, in a heaven and earth made
So the final prophecies of Isaiah
ight the contrasting destinies of
in a sharp play of light and darkness.
cannot overlook evil. Those who go
own sinful way (65:1-7, 11-14), who
e to listen to God (66:3-4), will be
shed. But God has a place reserved
s new world for men of humble faith:
nly for faithful Israel, but for people
l nations (66:18-23).
the bunch is poor, but it contains
good grapes which are not to be
d.
ne, Destiny (65:11): pagan gods of
Gad and Meni, to whom sacrificial
ngs were made.
5: see 11:6-9.
9: Isaiah pictures men streaming in
distant lands – from Spain (Tarshish)
far west from Africa (Put, Lud) to
outh the far north, Anatolia
al) and across from Greece (Javan).

the hills of Judea.

Sculpture in bas-relief representing Ashurbanipal, King of Assyria, from Nineveh.

The Threat of Assyria

ALAN MILLARD

For 200 years, from about 850 to 650 BC, the kingdoms of Syria and Palestine were overshadowed by Assyria. Her kings had reached the Mediterranean in the days of Israel's Judges, but pressure from Aramaean tribes then establishing themselves throughout Syria stopped them keeping control so far afield.

In 853 BC Shalmaneser III led Assyria against a coalition including Ben-hadad of Syria and Ahab of Israel, although he gained no clear victory until 841 BC. Ahab brought Israel into direct conflict with Assyria, who now looked upon her as a tributary state. Jehu's embassy is shown on Shalmaneser's Black Obelisk, bringing valuable gifts (see page 275).

Assyrian activity gave Israel some relief from oppression by Damascus. Although the usurper Hazael briefly reimposed this yoke (see 2 Kings 8:12; 12:17ff.), it was broken by an Assyrian campaign about 800 BC when Jehoash paid tribute; and Israel rapidly expanded. Jeroboam II and then Uzziah of Judah seem to have become the principal monarchs of southern Syria and Palestine while Assyria's fortunes varied.

However, in 745 BC Tiglath-pileser III (see page 277) began to restore Assyria's imperial state. Menahem of Israel paid tribute, but anti-Assyrian elements replaced his son by their nominee Pekah, only to see him displaced in due course by the Assyrian-approved Hoshea. It was Hoshea's defection that resulted in the Assyrian capture of Samaria in 722 BC and the deportation of its people.

The policy of exile had always been employed by powerful kings, and was an ever-present threat to smaller nations. Assyrian kings did not apply it indiscriminately; it was a final weapon against obstinately rebellious states. Where a vassal and people were loyal they lived undisturbed, even helped by Assyria when enemies attacked. It is in this light that Assyria's relations with Israel and Judah should be seen.

Pekah's anti-Assyrian stance pushed Ahaz of Judah into Assyria's arms for protection, and so Hezekiah's independent policies brought harsh retribution from Sennacherib (701 BC, see page 280). Thereafter, Manasseh remained loyal to Assyria, following an enforced visit to Babylon (2 Chronicles 33:11), and enjoyed a long reign (about 687-642 BC). Josiah profited from Assyrian complacency to strengthen Judah, but he lost his life trying to hinder Egyptian troops going to help the last Assyrian king (609 BC; 2 Kings 23:29).

It was to these situations that the prophets Amos, Hosea, Micah and Isaiah spoke. They showed that God's people could not escape the consequences of faithlessness in human affairs, any more than the other nations they quoted as examples. They showed, too, that God's people could not escape the consequences of disloyalty to their alliance with God. He could use other nations to chasten them in furthering his purpose.

Persians, took Babylon in 539.
ylon was God's instrument to punish
peop[illegible]s the Assyrians had been
er). [illegible] God could not overlook its
il pride. He cannot ignore evil; judge-
t must always come.
lerodach (Marduk) (50:2): the
onian gods.
: there is a play on the names
haim and Pekod, two Babylonian

eance for his temple (50:28; 51:11):
iah wrote this prophecy before the
e was destroyed this note was
ibly added after the destruction in

': Ararat in eastern Turkey, Minni in
west Iran, Ashkenaz, the Scythians,
same area. All were subject to the
s
ea (51:36): Babylon's prosperity and
ity depended on its elaborate system
nals and lakes
ah (51:59): Baruch's brother (32:12).
vords of Jeremiah end here (64):
ter 52 is an addition

TORICAL APPENDIX
on 2[illegible]gs 24–25, which are almost
tica[illegible] this chapter; and Jeremiah 39.
s 28-30: the captives were deported
7, 587 and 581
31: with the accession of Nebuchad-
ar's son (562-560), things improved
hoiachin, a token of new hope for
ation.

Exile to Babylon

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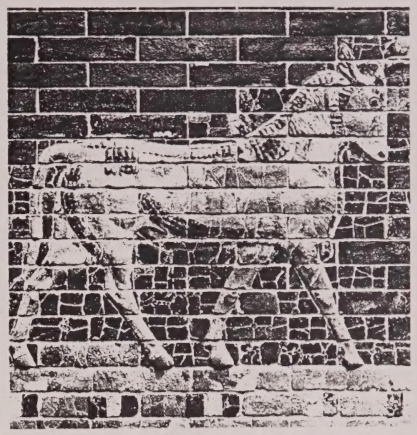

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